لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

# THE REVIEW OF RELIGIONS

*Vol. 31 No. 7 Waja 1351—July 1972*

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EDITOR

**M. G. AHMAD**

# The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he, the Promised Messiah, had come instead.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Nooruddin, as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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# THE REVIEW OF RELIGIONS

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**This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.**

**It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.**

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*Ch. Ali Muhammad B.A., B.T.*


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# The Review of Religions

RABWAH, WEST PAKISTAN

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## April 21, A Red-Letter Day

Addressing the community at Rabwah on 21 Shahadat 1351 A.H. (circa April 21, 1972), the Commander of the Faithful, Sayyidena Hazrat Khalifa-tul Masih III, observed :

Today is an epoch-making day in the history of Pakistan. After a long period of lawlessness today has started the rule of law heralding the dawn of popular government.

Pakistan has been on the world map from the last 25 years approximately. This period is marked with many bitter events. A sensitive mind finds it hard to get over these unpleasant memories. May it please God to provide means for obliterating these painful landmarks and grant balms to heal the wounds. It was indeed a bitter term for us as a religious movement and for all our brethern who are labelled by the world as masses and ever pushed around because of their poverty and their tattered garments. During the whole of this period the charming guidance that Islam gave man and which the Holy Prophet Muhammad (blessings of Allah and His peace be on him) wanted to introduce was totally jettisoned.

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I do not propose to analyse now the role played by different governments during the past 25 years. I plan to go over the past events, the present happenings and the future hopes at some other time if Allah willing. There is one point however which is sticking out a mile and I would therefore like to take note of it. In 1947 the adolescents and middle-agers of the day were a serious minded generation. They made a lot of sacrifices to establish Pakistan. But it appears this generation was not considered fit to rule in the eyes of Allah, the Sublime. As against that there was the generation of children at the time of the partition who were born in 1947 and others who were then between the ages of 21 and 25. The children were immature then and the youth were inexperienced. Administrative responsibility therefore fell on the shoulders of the grown-ups who were above the age brackets of 30 and 35. Among them there were some who had little experience and others who had greater experience and were serious-minded and had once made great sacrifices. But it appears that Allah, the Supreme, did not plan to make them temporal rulers in the true sense of the word. Therefore a cycle of tyranny started during this period. One ruler considered the interests of the public in one respect and played foul with it in other fields. Another incumbent took care of their interests in some other respects but simultaneously tyrannized over them. We cannot make a sweeping indictment against anyone of them. For, it is neither right nor reasonable nor even proper to totally condemn any one. Therefore the governments of the past cannot be condemned outright but they cannot be called good in any case, for, in my considered view their mischief was greater than their good acts. We will call their evil acts evil, their good acts, good. This is the teaching of the Holy Quran. Allah, the Illustrious, in prohibiting drink did not favor its outright condemnation, for its not being a total evil by itself. Allah, the Overlord, says, "It carries harm and benefits as well for people." (Al-Quran 2:220).

We use it to preserve and keep intact many things. This is its wordly aspect. It is, in a word, useful in many ways.

But so far its consumption by men is concerned its evil far exceeds its utility. Allah, the Sublime, has therefore banned it as a drink. In this has been embedded a guideline for us—it is wrong to subject to wholesale condemnation anything that God, the Supreme, has made. Whatever evils a particular thing carries are the result of some wrong angles given to it while its benefit accrues from its right angle. It is therefore that Islam directs us to take into account all the angles and aspects of a thing when making an appraisal. It is an independent subject by itself and calls for full treatment. Given the favor of Divine support, I plan to deal with it on some other occasion.

## Evils of the Past

In short, the evils of the governments of the past 25 years seem to be greater than their benefits. In fact they were not the true rulers of the country. Their administration was concerned only with keeping the country alive and intact. It appears in the Divine knowledge the hour was to come when Pakistan would stand up on its own legs and march on the road to prosperity. Pakistan was accordingly looked after during the interval and by infusing bitterness in the country a new and rising generation was trained to deliberate on the future of the country, by Allah, the Overlord.

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As I have said before the citizens of Pakistan of the early days can be divided into three categories. The children born in 1947 and the inexperienced youth and the grown-ups and middleagers of 1947 who had experience but could not motivate people to march ahead. The child of 1947 is now a youngman, 23 to 24 years old and those who were in the age range of 25 then are now 48 to 49 year old which means that they are more than two third of the population, I mean those who were children in 1947 and are now in their twenties and the others who were youngmen then but are now middleagers. During the past 25 years they did not have a share in the government. The reins of the administration remained in the

hands of those who are now over fifty. Of these one part was really good but the rest became a deadweight on the nation's back, though we would still not subject this group to wholesale condemnation. Some of them were really nice people but as ill-luck would have it even their opinions did not receive the consideration they deserved, for, either it was the period of dictatorship i. e. martial law or of compromise which means coming to terms, in a political sense, by the parties giving up some of their good things on a mutual give and take basis. These are the two evils that dominated the scene during the past 25 years.

## The New Party

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Now at this stage a new party has come to the surface for the first time. In fact it is composed of two groups, the first comprising the children born in 1947 and a little later, around 1950 and 1951 and now their ages range between 21 and 24 and have qualified to exercise their franchise right at the age of 21, and the other group consisting of men who were between the age range of 24 and 25 at the time of partition and have now reached the age range of 49 and 50. Both these groups had not any share in the administration so far. But they had been provided an opportunity to study and percieve political game and political intrigues and to turn over in their minds what was going on and to draw some conclusions and to prepare themselve for some active role. In other words, a student was being trained and was gaining in insight and in knowledge and drawing his conclusions with his heart throbbing with ambition and an overpowering desire to do things in a certain way, for, they were happening in a far different way.

During the recent general elections this part of the citizenry got its first opportunity to cast its vote by means of which it played a decisive role. It is a sign of Divine glory that all the political parties of the country took little pains to recognize one solid fact, the group whose vote would determine the result of the elections. They were diddling with their old equations and

were drawing their own conclusions. I was told by somebody I don't know whether his report was correct as I have no means of verifying intelligence reports received by the government, that it was said that the Punjab government intelligence reports assigned 25 to 26 seats of the National Assembly to Daultana Sahib, 13 to 14 to Jamaat Islami and 7 to 8 seats to the People's Party and so on and so forth. That is how they had analysed the party position in the Punjab.

I was told this perhaps a day before the general elections. My answer was that neither the politicians had any idea nor the ears and eyes of the government (the intelligence and police) had made a correct reading. They had in fact altogether ignored this section, these two groups, which commanded majority of votes and was bound to play a decisive role on the occasion.

## A right Estimate

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But Allah, the Supreme, has granted us wisdom. Our alert, impartial and highly trained youngmen worked with remarkable intelligence on the occasion. They would interview a cross section of voters in every constituency and would then send in their reading. They had started work on this line a month before the elections. They would find for instance 40% voters in the total population of a constituency or a community-group membership, or a number of doctors & a percentage of workers. They would then interview some of each class on a percentage basis and collect cross-opinion and send in their findings. The ears and eyes of the Government had reported that People's Party would capture 7 to 8 seats in the National Assembly from the Punjab. Our youngmen who had no political training (we are a religious community, we seldom pay attention to politics and all we tell our youth is to study the Quran, the Hadith, to offer prayers and pray often for themselves, for the country and above all for the glory of Islam and to shun misconduct and to reject the influences of the Western culture) but since Allah, the Great, has granted them intelligence and

alertness they gave us in their final report their finding favoring 62 seats in the National Assembly for the People's Party. In the elections they bagged 62 seats in truth and there was no mistake about it, not even to the margin of one. I was told that the People's Party members talking among themselves observed that generally it was a guessing game in the world but that there should not be any shortfall, even to the extent of one seat and that all the seats the party was estimated to capture, should fall to its lot, was really amazing. No wonder that it amazed them, for the simple reason that the non-Ahmadi youngmen are not receiving the training at the hands of responsible elements the way they should, the way Islam requires, that is, in a setting free from prejudice and with wisdom and understanding. The result is that youngmen are exposed to prejudice, a fatal mental disorder and a killer of the sense of balance.

In short, the senior generations of 1947 who were above 40 and 50 had not been given the opportunity to put Pakistan on an even keel but they had the God-given opportunity to save Pakistan from extinction which they however lost in the end, with the result that we lost a part of the nation ; in fact it is their greatest failure that half the country was cut off.

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## East Pakistan

While it is an extremely painful tragedy that for a while East Pakistan has been dismembered we have been granted by Allah, the Supreme, the happy augury of law and popular government putting an end to anarchy and martial law.

Popular republic has its basis in the principle of consultation, It is a fundamental of Islam that administration should be run with mutual consultation. This point has now been settled. What I want to impress upon the community is their responsibility to keep praying which is their duty. So far as consultation is concerned the representative legislature elected by the majority

vote of the people I have just referred to has put an end to martial law. Now it is their job to think and consult. But consultation alone is hardly enough to achieve success in worldly affairs. Two additional factors must be there besides mutual consultation. According to the Holy Quran resolve and trust in God are necessary for the successful conclusion of projects. If mutual deliberation does not ripen into determination and is confined to throaty speeches followed by dispersal of audience, such deliberations are meaningless. If consultation has to be productive of results it must be reinforced with resolve and resolve must be reinforced with faith in God. Determination has two aspects, the first is to make a firm resolve to perform an undertaking, the other aspect being its implementation with all seriousness, all resources and powers.

The decisions taken by the present legislature thus amount at the most to firm resolutions, a commitment in respect of a particular subject. The second part of this resolve is the employment of all resources with all seriousness to implement this decision. This is not the responsibility of the Legislature. It is the domain of the executive. It is under the circustances the duty of President Bhutto, his cabinet, his advisors, provincial govenors, their ministers and advisors. It is in short the role of the government.

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## The Executive

So far as the functions of the executive are concerned, there is the fear of two evils vitiating its role. We should pray in this connection that Allah, the Sublime, may be pleased to guard our people against them. One evil that we fear might crop up is a failure to implement with all seriousness and resourcefulness the decisions. If for instance the Legislature passes a resolution and the matter ends there, this failure to implement a resolve with seriousness and sense of responsibility gives birth to a basic defect and a determination made deliberately fails as it must unless followed up by appropriate practical steps.

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Another evil that crops up in the second part of the resolve is man's failure to count Allah, the Supreme, in when he resolves upon something and makes up his mind to achieve the objective taking into account all the necessary resources that he feels are at his disposal in abundance. In order to convert his resolve into achievement one must have full trust in Allah, the Almghty. Whenever one resolves upon something he should not place his reliance on his talents, knowledge, or high determination or resources but should instead feel humble and trust only God, the Glorious, and His attributes and His powers. Failure to do so invites satan to frustrate his plans. The community ought therefore to keep engaged in praying that Allah, the All-Powerful be pleased, through His grace, to provide all the means requisite for satifying the rights of our suppressed and poor and deserving brethren now when signs of hope are apparent in the horizen—true resolve with its accompanying ingredients and in its implementation total absence of arrogance and pride and reliance on one's own self or intelligence or knowledge or experience or capacities or wealth but instead total reliance only on Allah, the Supreme, with the belief that all success comes through the grace of Allah, the Magnificent, and that God may be pleased to make available to our government all the means necessary for the welfare of our repressed brethren and may it please Him to finally end their days of darkness and the cry that darkness has been dispelled and light has come may not be empty slogans. On the contrary, may this light illumine evey home. May the candles of the rights of every man granted by Islam light up every house and may conditions conducive to prosperity, propitious to happiness and enlightenment and enlighted thought come to fore in our land with every individual acting in a fully responsible manner!

Eng. A. G. Soofi

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# *How to get rid of the Bondage of Sin*

*(By Hazrat Mirza Ghulam Ahmad, The Promised Messiah)*

— II —

Islam had to grapple with other difficulties. Religious prejudice was so strong at the time that if a member of any tribe adopted the faith of Islam, he was either put to death or threatened with it, and persecution was so severe that life seemed a burden to him. Islam had therefore to face the difficulty of establishing freedom of religious exercise and for this noble object it had to undertake war.

The early wars of Islam fall under either of the above headings and it never took the sword for its own propagation or for any other purpose. Attempts were made to blot out its very existence and therefore it had to struggle for its life. It did not take up arms of its own accord but was compelled to do so. It had to defend itself and repel the dangerous foe. Later on, when its true principles were forgotten, the doctrine was read in a different light and ignorance looked with pride upon a hateful course of life. But the fault can in no way be attributed to Islam. The source from which it flows is pure and undefiled. That this doctrine has been identified with Islamic teachings by shallow-brained zealots who do not care for the life of man even so much as man should care for the life of a sparrow, cannot be questioned. But the innocent blood that has been spilt in the past does not satisfy them. They have yet a bloody *Mahdi* in store for the world and would like to exhibit the ugliest picture of Islam before all nations, that all people may know that Islam has always had to resort for its propagation to compulsion and the sword, and that it has not a particle of truth in it to gain its conquest over hearts. It seems as if the holders of these views are not satisfied with the humiliation and decadence which Islam has already suffered, but must bring it still lower

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and subject it to yet more disgrace. These men are a reproach to Islam. But God now wills that Islam should not be branded with reproaches and remain under a cloud any more. It is already so distressing to find that its opponents who have not taken the trouble to investigate matters for themselves have it impressed upon their minds that Islam has from its very beginning been employing the sword to add to its numbers.

It is high time that all these base charges should be cleared from the face of Islam. If the *Maulvis* unite to root up the evil from the midst of the Muslims, they shall have done a lasting good to, and conferred a blessing upon, their co-religionists. Such an exposition of the doctrines of Islam will further reveal the excellences and beauties of that religion to the general public and the aversion which its opponents have conceived on account of misconceptions shall be turned into admiration. The clouds of dust being cleared, they shall then be able to get their light from that source of light. It is evident that no one can approach a bloody murderer. Every one fears him, women and children tremble at his sight, and he looks like a mad man. An opponent of an alien religion cannot even pass a night with him lest he should choose to be a *Ghazi* to the cost of his life. Such events daily occur among the ignorant frontier people, and a single bloody deed is deemed sufficient to entitle the murderer to paradise and its manifold blessings. It is a shame for Muslims that alien races cannot safely live as their neighbours. They cannot trust them for a single moment and hardly expect any good in times of need. They do not deem themselves safe among them and shrink at the hidden belief of *Ghasiism*.

An instance of this occurred lately here at Qadian. On the 20th of November last a European came here. Just at that time a number of my followers had assembled together and the conversation was upon a religious subject. The traveller stood apart from the assembly and was addressed in polite words. It appeared that he had been to Arabia and other Muslim countries, and that he came here with the object of taking my and

my followers' photographs. As a guest, he was asked to stay for a few days, but it appeared that he was apprehensive. He stated that he had seen many Muslims who had committed atrocious deeds of murder against Christians. He mentioned several specific instances in which such cruelty had been shown. It was then explained to him that this, the Ahmadiyya sect of Islam, abhorred such doctrines and hated their adherents. It had set before itself the noble object of uprooting this evil. Upon this he felt satisfied and stayed here for one night.

There is a lesson in this story for the *pro-Jehad* Maulvis. The growth of such horrible doctrines among the Muslims has done lasting injury to the cause of Islam, and created an abhorrence for it in the hearts of other nations. They have no confidence in their sympathy so long as the dangerous doctrine of *Jehad* finds favour with them. They cannot form a favourable opinion except of them as do not lead strictly religious lives and are not very scrupulous about their religious beliefs. For all these misunderstandings none but the Muslims themselves are responsible. The blame of depriving a whole world of the recognition of Islamic truths lies at the door of the *Maulvis* who taught doctrines repulsive to the nature of man. How could that religion be from God, whose teachings needed the flash of the sword to get an entrance into the human heart? Such considerations were enough to keep back people from the acceptance of truth. The true religion is that which on account of its inherent property and power and its convincing arguments is more powerful than the keenest sword, not that which depends upon steel for its existence.

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Such are the evils that call for a reformer. Casting a glance at the internal state of Islam, we meet with sad disappointment. It is a ghastly picture. The sun has undergone an eclipse, the greater part being already darkened. The social relations of the Muslims are deplorable. Traditions have been fabricated that act like poison upon their moral conditions and break the Divine laws. The most sacred rights which Divine

law has given to man, are those relating to life, property and honour. We are commanded not to kill a man, not to commit an outrage upon his honour, and not to seize his property dishonestly. But some Muslims have broken all these commandments. They take away the life of an innocent person and never shudder at the inhuman deed. Emptyheaded *Maulris* have circulated *fatwas* to the effect that it is lawful to seduce or seize the women of unbelievers or heretics, and to steal or misappropriate their properties.

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How dangerous is the condition of the religion that is full of so many evils, and whose pretended religious leaders, instead of acting in obedience to the dictates of their conscience, follow their sensual desires and palm off their own erroneous views as holy doctrines taught by God and His prophet. These are wolves in lamb's clothing and deceive the people. They act like poison and say they are an antidote. They are an enemy to society and enemy to Islam. Their hearts are void of grace and sympathy but they conceal themselves. They put on the mask of preachers but have in view the indulgence of their own carnal desires. They come into mosques like saints, but their character is black with diabolic deeds. These infamous characters are not limited to any particular country or town or sect, but may be found in every Muslim country. They pretend to be the religious leaders of the people. and expositors of the doctrines of their religion. They call themselves *Maulvis* and assume saintly airs so that they may pass for godly men. Their deeds, however, reveal their true character. They do not like that true righteousness and true sympathy be spread in the world, for they consider that a loss to themselves.

In short, the way of Islam is blocked with numerous difficulties. The souls are dead and do not respond to the call of virtue. The golden mean which Islam taught as the guiding rule of life has been given up and Muslims have gone to extremes. There are those among them that prostrate themselves before tombs and make circuits around them. They regard the departed souls

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of their spiritual guides as having full control from God over the affairs of humanity. Every religious order has a tomb in connection with it which is worshipped by the disciples at the instance of the head. If one asks for a supernatural sign, a thousand miracles of the dead saint are related, but as to proof there is none. With them tomb-worship is of the essence of Islam, and all others who claim to follow that religion are in error.

In contrast with this is the sect that has gone to the opposite extreme. A wholesale denial of spiritual facts has fallen to their lot. Saints and prophets are rejected in the same breath. Miracles are denied and turned into ridicule. The revelation of God is attributed to an excess of imagination, and the presence of a peculiar creative power in the inspired one. Predictions are describeed as the result of human judgement into the surrounding circumstances, and which could be termed a direct communication from a higher source is an impossibility with them. In short, they declare the Revelation of God to be all talk, miracles all moonshine and prophecies all stuff and nonsense. The graves of the dead are heaps of dust with which the souls have no connection. The resurrection or rising of the dead on the Day of Judgment is a fable of the days of ignorance, and to think of a life hereafter is madness. World wisdom is the true wisdom. Man must be bent wholly upon the things of this world, and his only concern should be the acquirement of the best means of being foremost in the face of life. He must emulate men who are day and night involved in the affairs of the world and its base machinations.

Such are the excess and laxity of Muslims with respect to the doctrines of Revelation and Resurrection. But their social and moral relations are all subject to the same rule. There is immoderation in their words and deeds, in marriage and divorce, in charity and parsimony, in wrath and mercy, in revenge and forgiveness; in short, in every one of their affairs. Ignorance and error have everywhere the upper hand among them. This is the deplorable condition of the people that appeared in the world with the distinction and pre-eminence of being the teachers

of the unity of God and the golden mean. From this may be judged the state of other people.

We shall now take the case of Christianity which grew up in a land endowed by nature with superior intellect and rare brain powers and accordingly the expectations were greater in its case. But we are sorry to say that in the matter of religion and the unity of God their state is the worst. Their faith is a reproach to their philosophy and science. When we consider their prudence and skill in the management of worldly affairs and their genius for inventions on the one hand, and their weak side in grasping religious truths and delusion in taking a weak man as the Lord of the worlds, on the other, we are at a loss to account for this irreconcilable inconsistency. We have an unequalled intelligence in the one case and a similar want in the other.

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Between the erroneous paths chosen by the Christians and the Muslims, a line of distiniction can easily be drawn. Among the latter the infringement is largely on the side of the rights of man, while among the former it is on that of the duties we owe to our Creator. The doctrin of *Jehad* has hardened the hearts of the Muslims to such an extent that they can hardly feel true love and sympathy for their kind. The un-enligh tened among them are ever ready to cut the throat of an innocent person, or commit an outrage upon him on the slightest excitment or for personal motives, and with their beastly conduct degrade humanity. The Christians have committed the most horrible outrage upon the rights of the Divine Being. They have set up with Him a weak man as God. The pity is that they have not even attained the object for which they had deified a creature. We cannot see the good that has resulted to them from it. If faith in the blood of Jesus has the power of cleansing man from sin, why has it not benefited Europe? Why has atonement proved to be no remedy for the besetting sins of Europe which one feels even ashamed to mention? There it has not only failed to uproot the great vices but has worked

their worst development. Does Europe exhibit a higher level of morality or less evil than the Eastern countries? If not, why has it never occurred to the supporters of this doctrine to revise the recipe and seek another remedy? Every physician has to resort to this measure, and when he sees that the health of his patient does not improve by one remedy, he has to apply another. If then we care so much for a few days' comfort, why is not attention paid to this important question upon which depends the eternal welfare of man?

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Nineteen hundred years have elapsed since the blood of Jesus was first introduced into the world as a patent sin-healing remedy, but instead of doing any good it has proved harmful to society and intensified the evil which it affected to mitigate. Are we still to believe that faith in the blood of Jesus delivers man from the bondage of sin, or should we expect that it shall do in the future what it has been unable to do in such a long past and that the time is coming when Christian nations shall pre-eminently stand above others in shunning lust and iniquity. An unprejudiced European or a traveller who has been to the great European cities, the great centres of its civilization, such as Paris, shall not hesitate to testify to the truth of our statements. Nay, some parts of Europe have reached the lowest stage of degeneracy and do not look with any horror upon vice, nor pay any heed to its injurious consequences. Taking more than one wife is illegal there but looking with lust upon a woman is no delinquency. Is there any verse in the Gospels that legalizes the disgraceful conduct of the millions of women in France and elsewhere who do not marry all their lives long or is it only too true that the blood of Jesus has proved a bane to society?

The truth is, that there is no natural relation between the death of one man and the redemption of another. As to dead one's deity we can conceive of blessings from a Living God and not from a dead one. The whole world is enlightened by the rising of the sun, not by its setting. Nineteen hundred

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years' experience of the failure of the remedy in effecting the desired object undermines the foundation of a Son of God upon which the whole superstructure is built. The death of God is no doubt an ill-devised idea, but supposing that the Almighty Being could not see His way out of the difficulty of human redemption but by the strange course He adopted, it would have been some satisfaction if the desired object had thus been attained. But the object has never been accomplished and the world has been plunged into deeper depths of sin. This unmeaning and unreasonable act of the Deity therefore turns out to be an absolute failure. That God should have been born from the womb of a woman to suffer punishment, disgrace and death is, in the first place, opposed to the established Divine laws, for it has neither any precedent which should satisfy the hearts of men that God has been in the habit of being thus born into the world, and that such a thing occurred several times before, nor is the claim supported by any such extraordinary signs which can convince reasonable minds that they display a greater power than was manifested in the miracles wrought by other prophets. Nor is the defect of this absolute lack of evidence made up by the attendance of the pretended consequences for which the dangerous dogma was introduced into the world.

The two great vices in which grow up all carnal passions are drinking and prostitution, and it is in Christian nations that we find their worst development. The majority of the inhabitants of Europe are involved in these two vices, and there is no exaggeration in the assertion that in drunkenness Europe beats all the vastly populated countries of Asia, and a single large city of Europe has a larger number of public-houses than the total number of shops of all sorts in an Asiatic town. Experience has, moreover, established it beyond doubt that drunkenness is the root of all evils and that the intoxicated man is likely to commit the most horrible crimes on the slightest provocation. Other evils are inseparable from it. Piety and drunkenness are like light and darkness respectively, and can never exist together

in the same place. The man who is not aware of its evil consequences is not far-sighted. Another difficulty about it is that the giving up of the habit of drunkenness is attended with serious difficulties.

The question naturally arises now, whether there is any true remedy for freedom from the bondage of sin if atonement is not. I do not only assert it forcibly but offer it as my own experience and as a well-tried remedy that there exists, and has existed from the creation of man down to this day, one and only one sure method of being released from the slavery of sin and the disobedience of God. Nothing can be proof against sin except a perfect knowledge of God attained through sure and conclusive arguments and brilliant signs of His existence. It is not to believe simply that there is a God but to know God and see God. It is through such a knowledge of God that man sees clearly that the wrath of God is a devouring fire, and that a manifestation of the beauties of God sets the soul at rest and makes it evident that true bliss and eternal felicity consist in a constant and reverent adoration of God. Every screen that hides the face of God from man is then raised and the Divine glory and beauty are revealed to him in their full lustre. This is the only way in which sensual passions can be restrained, and it it only such a knowledge of God that works a true transformation in man.

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Some men would think that they also believe in God, love God and fear God, yet they are not granted the purity of soul. Others perhaps might object that all the world, with the exception of a very few, is not a disbeliever in God and yet sin and evil rage in the world. But the fact is, that there is a wide difference between a belief in God and a knowledge of God. I do not mean to say that one who merely believes in God is granted the power to overcome sin, but that such power is granted to the man who has a perfect knowledge of God, and who has tasted both the fear and love of God. The believer in God simply admits that a God exists but one who has a perfect

knowledge of Him actually sees what the other simply does not reject on grounds of probability. If it be said that Satan has a clear knowledge of God and still he is disobedient to the Divine being, the reply is that such a view is not correct. Satan has not the perfect knowledge which is granted to the righteous ones of God.

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It is in the nature of man that when perfect knowledge renders him certain of something, he is necessarily impressed with it. He avoids every dreadful path of destruction when he has once seen it. It is therefore impossible that a true knowledge of God and disobedience to his Commandments should dwell in the same heart, for if the one is darkness the other is light and must dispel it. We ordinarily see that a thing which experience has shown to be beneficial and conducive to any good is anxiously desired by every body, while that which it has proved to be harmful is hated and even viewed with horror. For instance, the man who has strychnia in his hand but is not aware of its fatal property, may take it in any quantity under the impression of its being some innocuous drug; but the person who knows it to be a poison, cannot take it in any such quantity as is sure to kill him. Similarly, it is a solid and evident truth that when man knows it for certain that there is a God who punishes every transgression, and that punishment is sure to follow every act of disobedience, he keeps at a respectful distance from all sorts of wrongdoing, such as bloodshed, theft, prostitution, oppression, injustice, breach of trust, setting up others with God, telling a lie, giving false evidence, vanity, hypocrisy, peculation, cheating, fraud, faithlessness, remissness, lasciviousness, ungratefulness towards God, not fearing God, selfishness, having no sympathy for man, not praying to God with a fearful heart, indulging in luxury and worldly delights, forgetfulness of God, keeping aloof from Prayer and humbleness of heart, adulterating articles of sale or defrauding customers, giving short measure of weight, selling at a higher than the market price, not serving the parents, harshness to wives, disobedience of husbands, looking

to lust after strange men and women, not caring for the orphans, thinking litte of the old and the weak and the sick, disregarding the rights of neighbours and injuring them, insulting a fellow-man to show one's own vanity, jeering at others in offensive language, describing some bodily defect to affront another person, calling one bad names, charging one falsely, pretending to receive revelation from God, or falsely claiming an apostleship, message or prophecy from Him, denying the existence of God, and revolting against a good ruler or mischievously creating dissension in the country.

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The assertion that we know that there is a God and that sin will be punished and yet commit sins, and hence the insufficiency of the method pointed out, is nothing but a delusion. It is impossible that man should venture to commit sin after he is fully convinced that no sooner he shall transgress the commandments of the Almighty than the fire of punishment shall consume him like lightning in the twinkling of an eye. The principle upon which stress has been laid here is one that defies refutation. It is incontestible that whenever an act is sure to be followed by certain punishment, there is no tendency in man to attempt that act. No one ever thrusts his hand into burning fire, or throws himself down from the top of mountain, or jumps into a well, or stands against a train in motion or thrusts his hand into the mouth of a lion, or holds out his leg before a mad dog or stands beneath falling lightning or remains in a house when the roof is coming down over his head, or stands upon the ground that is sinking. Is there a stout-hearted man who upon seeing a poisonous snake upon his bed does not at once make a jump to the floor? Or does the rashest man, when his house is on fire, not leave everything to be devoured by flames to escape with his own life? If all this is true and man naturally flees from danger, why does he not keep clear of sin and fly from the coming wrath? There is no satisfactory answer to this question, except that in the two cases there is difference as to the certainty of the consequences.

Most people have really no sure knowledge as to the effect of their transgressions. They are no doubt conscious that sin is harmful but they never dread it like the lion or the snake. Beneath this outward belief is the lurking idea that there is no positive proof as to the retribution. Even the existence of God is not beyond all question. There is also an uncertainty regarding the immortality of the soul, or, if it be supposed immortal, who can tell of its fate hereafter, or that transgression of God's commandments shall be really punished? That such ideas are latent in the minds is beyond a shadow of doubt, though they may be there unspied or even unsuspected. But as to occasions of palpable danger, instances of which have been given above, there is dead certainty that destruction shall be the immediate consequence, and therefore none can approach the danger, or if any one is brought face to face with it by accident he shall fly from it.

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To sum up, most men have not that certainty ~~in religious~~ matters which they have in the material world. In the one case it is a certitude, in the other a mere idea, a conjecture so to say; in this they feel and see, in that it is an idle tale. Fog cannot dispel the darkness of sin, there must be clear light. I say it plainly and truly that the true salvation of mankind has no relation to the crucifixion of Jesus, and even if a thousand Messiahs be crucified that object can never be attained. Only a perfect knowledge or a perfect love of God can deliver man from the bondage of sin. As to the death of Jesus upon the cross, it is not a true statement in the first place and has, moreover, no connection with the assuaging of sin. It is an obscure assertion with no foundation and no results. Evidence does not support it, nor does experience bear it out. The suicide of a Messiah has no conceivable relation to the remission of another man's sins.

The true nature of redemption is that man should be freed from the hell of sin in this very world. The promise of a salvation hereafter, while this one is to be passed in the fire

of sin, is nothing but a fallacy. Idle tales cannot relieve a man of the heavy burden he is so desirous to shake off, nor have these childish stories which are devoid of all pure truth and quite strangers to the purpose, done any good to or saved their upholders. Search the whole country, from North to South and from East to West, and you shall not find a single man who has, through these tales, attained to that righteousness of heart which reveals the shining face of God. It is this righteousness which not only makes a man abhor sin but gives him a true prospect of a paradise hereafter by granting him in the enjoyment of truths a heavenly bliss in this life. The soul of man melts and humbles itself down before the majesty of God without any restraint. A light descends from heaven and dispels the gloom of carnal desires.

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As darkness pervades a room in broad day-light if its doors are shut but light enters it if a man takes the trouble to open the doors, similar is the case with the spirit of man. He must exert himself to his utmost before he reaps any real advantage. To admit light into a room, a man must get up from his place and open the windows. Unless he does that he cannot partake of the bounties of the laws of nature. A thirsty man cannot quench his thirst with a mere idea of water, but stumbling and falling he must reach the fountain of sweet water and stoop down to drink of it. Then shall his scorching thirst be satisfied.

The water of life which can cool and refresh your souls from the inflammation of sin is perfect assurance. Upon this earth and under the heavens there is no other remedy for getting cleansed from sin. No cross can deliver you from this evil, no blood can set you free from the trammels of passion. Do not trust in these, for they have nothing to do with deliverance. Reflect upon realities and ponder over truths. Try as you do in the material world, and then you will see that there is no light but that which proceeds from true assurance that can take you out of sensual darkness, and no pure and sweet water but

that which flows from perfect knowledge and an actual revelation of the face of God that can cleanse the impurities of the soul and cool and refresh the burning of the heart. If one propounds a different theory, or another acts upon a different principle, the one is ignorant and the other deceived. It is not light they give you but further darkness of doubt, and not the cool and sweet water they promise you but more of burning and inflammation. No blood can purify you but the pure blood which the nourishment of assurance generates and no cross can deliver you but the cross that you have to suffer in walking upon the right road.

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Is it not true that unless there is light you cannot see and unless you tread on the right road you cannot reach the goal. Think of that which is far from that which is near, and judge the spiritual from the material world. The laws which prevail in the one hold good in the other for both come from the same source. Is there a man who can see without the help of his eyes, or hear without the aid of his ears, or speak but by means of his tongue? Why not seek for similar laws in matters spiritual? Can one stand with one's eyes open on the side of a bottomless pit? Or is not one alarmed when a voice comes into his ears warning him of the approach of thieves? Or, again, is there a person who can, notwithstanding healthiness of the muscles of taste, palatably devour bitter and poisonous drugs which produce stomach disorder, vomiting, swelling of the body or other fatal diseases which ultimately destroy the whole system? If man has to depend upon so many things for his guidance in the physical world, is it not true that in the spiritual world he stands in need of a light that should show him the evil of the paths of wickedness, a voice that should warn him of the places frequented by thieves and dacoits, and a taste that should distinguish bitter from sweet and poison from antidote. These are the things which man needs to be saved. Salvation cannot be got except through light and the blind man who trusts in the blood of some one

for being saved from sin trusts but to a broken reed.

Any one who only hankers after salvation in the next world is certainly on the wrong scent. True salvation is that which begins in this life. It is a light which descends upon the heart and shows the abyss of destruction. Walk therefore in the path of truth and wisdom and then you will find God. Animate and warm your hearts that you may be able to make a motion towards truth. Unfortunate is the heart which is cold, miserable the spirit which is depressed, and dead the conscience which has no light in it. Be not worse than the bucket which goes empty into the well but comes up full. Be not like the sieve which discharges its fluid contents as soon as it receives them. Let all your exertions be to one end only, that your health be restored and that the fever should leave you, whose poisoning heat has impaired all your sense and taken away light from the eyes, hearing from the ears, taste from the tongue, and strength from all the limbs. Cut off the low connections of this world that you may be able to unite with the higher one. Control your heart from moving in one path, that thus constrained it may take the other. Throw off the filthy worm of this earth that the shining jewel of heaven be granted to you. Look at the beginning when God breathed His spirit into Adam. Let your deeds be such as to make you deserving of the same boon, that you may be made Lord over all things as your father was made before you.

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The greater part of the day has passed, the eve is approaching and the sun is going to set. Let your eyes see now or else they will never see. Before you commence that eternal journey send before you delicious and sweet things to eat, not stones and bricks, for those will never satisfy your hunger or quench your thirst. Send before you also clothes for your dress and not thorns and rubbish. The God, who before the birth of the child provides milk for it in the breast of its mother, has *sent one* for you in your time and in your country that he may give you suck like a loving mother. From him you shall

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suck the milk of assurance and faith, a milk whiter than the sun and of all drinks the most cheering and inspiriting. If you are born alive and not dead, run to the breast that can give you fresh milk. Throw off the stinking and noxious milk from your cups, for it affords no nourishment and you cannot see putridity. It has become a poison and its entrance into your blood is sure to corrupt the internal system. All that glitters is not gold, and therefore take not every whiteness for an excellence. There are things in the world which are black in appearance but are of more solid worth than many a thing polished white. Black hair signify the vigour of the prime of manhood, while grey ones indicate the weakness and decrepitude of declining years. The whiteness of hypocrisy and sham virtue ought therefore to be condemned. Far better is the plain and frank sinner who does not conceal his faults under a mask. He is nearer the mercy of God than the other.

Do not put your confidence in doubtful and dubious things which are not accompanied by true light and not supported on true philosophy, for these are the paths of danger and destruction. Weigh well the desires of your own heart what they are, and pry into your own minds how they can be satisfied as to the manner in which man can free himself from evil. What are the dictates of your conscience as to the best remedy for this all.absorbing evil? Can any reasonable mind be satisfied that the blood of Jesus makes sin horrific to our view? Experience supplies evidence to the contrary and it appears that it has emboldened man in the commission of sin, for the man who trusts in the blood of Jesus, knows that the penalty of his sin has been paid. He only whom a knowledge of the poisonous nature of sin is given, can keep clear of the evil, for he knows the danger he exposes himself to in doing evil.

One has been sent from God who alone can give you the knowledge, on acquiring which your hearts shall see God and the poison of evil. Then will you fly from sin as a man flees from a lion. It should therefore be the first object of every

well-wisher of humanity to spread his doctrines and signs in the world so that those who in vain seek deliverance in the crucifixion of Jesus, may see the real source of true salvation. The muddy waters which contain twenty times as much filth as pure water do not contain the purifying element. The water that descends from heaven in its time can alone cleanse the heart of all dirt. The stream which overflows with pure rain water can alone supply clear and undefiled water but the stream which does not flow but has stagnant water in it is far from being crystalline and pure. It is all muddy and dirty and is a receptable of impure extraneous matter. The heart to which a perfect knowledge of God and an assurance have been given is like the overflowing stream which fertilizes surrounding lands and whose clear cold water gives satisfaction to and refrigerates the burning heart. It is not only pure itself but purifies every thing that is washed in it. It gives true wisdom and sagacity which removes rust from the heart and excites dislike for sins. But the muddy stagnant water of a dry stream, being itself dirty, cannot purify others or do any good to the world.

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It is high time now for every one to be ready and search the water of assurance, for it shall be given to all earnest seekers. Filled with assurance you must flow like a mighty stream that carries off the rubbish of doubt in its current and leaves the heart pure and free from every sin. This is the water which shall blot out all imprints of sin and thus prepare the heart, by restoring its natural purity, for receiving Divine impressions. Remember that the letters of sensuality can never be erased from the tablet of your heart, unless you wash them off with the water of assurance. Strive and the means shall be given to you; seek and it shall be given to you; seek and it shall be provided; humble your hearts and you shall be able to understand these things, hardness of heart bars the road to realities. Do you think that there is any other way for the impression upon your hearts of the greatness of the Living God,

or for the revelation of His Glory, or the manifestation of His Power? Do you consider it possible that your hearts shall be filled with the light of assurance and conceive true hatred towards sin by walking in a different path? That cannot and shall not be, there is but one God, one path and one law.

( *Review of Religions, January 1902* )

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# Who are favoured with signs?

*(By the Promised Messiah)*

Who are favored with signs? People whose deeds by their very character reach miraculous dimensions. For example, a man shows loyalty to God, the Great, such great loyalty that it becomes markedly extraordinary, his love and his worship becoming extra-ordinary, in short his behavioural pattern, his obedience and the whole spectrum of his relationship with God, the Supreme, assume in their character an extra-ordinary precedent. And since extra-ordinary performance evokes an extra-ordinary response, Allah, the Sublime, therefore manifests extra-ordinary signs at his hands. Whoso then aspires for the favor of signs he should so develop his deeds as would cultivate the property of absorbing extra-ordinary results.

(Malfuzat vol. v.p. 265)

*Engl: A. G. Sooft*

# In the company of the Promised Messiah

( X )

*By Ch. Ali Mohammad B.A.,B.T.*

## The Year 1894

During the course of three years (1891-93) the name and fame of the Hazrat Mirza Ghulam Ahmad as the Promised Messiah and Mahdi, spread far and wide in northern India. Believers, and seekers - after - truth flocked to Qadian in large numbers. The publication of the *Tuhfa-i-Baghdad* and *Karamat-us-Sadiqin* in eloquent Arabic also became instrumental in carrying his fame beyond the frontiers of the Indian Empire, even to the holy cities of Mecca and Medina and various other parts of Arab lands. The scholarly al-Sayyed Mohammad Saeed of Syria, al-Sayyed Ali bin Sharif Mustafa and Muhammad bin Ahmad of Mecca accepted the claims of the Hazrat and joined the fold of Ahmadiyyat. Muhammad bin Ahmad was touring India when he heard of the advent of the Promised Messiah. He visited Qadian and at once took the oath of allegiance to the Promised Messiah (peace be on him). Intoxicated with the new zeal for faith and filled with the renewed spirit of Islam, he returned to his native town Mecca and heralded the news of the appearance of the Mahdi in India. He communicated his impressions to his friend, Ali Tai, the chief of Sheb-i-Amir, who readily confirmed the claims of the Promised Messiah and asked Allama Muhammad to get him all the publications of the Promised Messiah.

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## The Hamama-tul-Bushra

Availing himself of the opportunity the Promised Messiah immediately wrote a new pamphlet in Arabic and named it the "Humamatul Bushra". It deals with the death of Jesus Christ and the significance of his own appearance in the power

and spirit of his forerunner. The pamphelet was despatched to Mecca for free distribution to the elite of the holy city. There was a great stir throughout Arabia that the Mahdi had appeared.

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## The Sirr-ul-Khilafah

Another wonderful book in Arabic from the mighty pen of the Promised Messiah saw the light of day in July 1894. It deals with the most intricate problem of the Islamic Caliphate and is a unique contribution to literature on Islam. Uprisings against Caliph Ali are condemned and his caliphate has been supported by sound arguments. It may not be possible now to gauge the effects of this book on the contemporary and Shia Ulema but the well-known author of the *Arjahul-Matalib* found himself a changed man overnight. Maulana Ubaidullah Bismil, the great persian poet aud authority on Shiaism, who happened to go through the book hastened to visit Qadian and submitted allegiance to the author of the wonderful publication.

Maulana Bismil was the son of Khwaja Mazhar Jamal of Amritsar, India. Bismil as a shining student of the Oriental College, Lahore attracted the notice of Col. Holroid, Director of Public Instruction Punjab, who prevailed upon him to pass his Munshi Fazil and Maulvi Fazil, (highest proficiency degree examinations in Persian and Arabic).

Dr. Abdullah Authem of Amritsar, a renegade from Islam to Christianity was distantly related to Maulana Bismil. The reverend gentleman cast all his Christian spells to convert him to Christianity but Bismil Sahib adhered firmly to his own beliefs and rejected all the offers the clergy made to entice him. The Maulana passed a considerable part of his life at Rampur and Bhupal where he was regarded an authority on Persian poetry and literature. He wrote a number of lengthy poems in Persian, the best known among them are :

(a) مثنوی خاتم النبیین (Masnavi Khatam-un-Nabiyyin).

(b) حیات بسمل (Hayat-i-Bismil)

(c) قند پارسی (Qand-i-Parsi)

The scholarly Persian translation of the دعوت الامیر an espistle to ex-King Amanullah Khan of Afghanistan by Hazrat Mirza Bashur-ud-Din Mahmud Ahmad Khalifatul Masih II was made by Bismal.

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Maulana Bismil lived to be a centenarian and breathed his last on September, 29, 1938. He was buried in the Bshishti Maqbara, Qadian.

## The tide of Ahmadiyyat and its repercussions on the Christian Church

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The 19th century marked the decline of Muslim political power in India, Iran and Turkey and the moral and religious decay of the Muslim world as a whole. This afforded a golden opportunity to the Christian clergy to wipe out Islam from the face of the earth and carry the colours of the Cross to the very heart of the Muslim world, the Hejaz. Upon the heels of the European political dominance the clergy established Christian missions throughout India and elsewhere for the propagation of the Gospel of Christ and for the conversion of Muslims to Christianity. It was an all-out onslaught against Islam. The Muslims were hard pressed on all fronts. Their Ulema were no match for their sharp adversaries. The Muslim rank and file began to lose ground with the result that hundreds and thousands of their co-religionists were lost to Islam and swelled the ranks of the enemy. But God Almighty who holds a promise to support Islam at every juncture, raised the Mahdi and Messiah to save not only the Muslim nation but the whole world. He provided His humble servant with all the weapons of defence against falsehood, deception and trickery. Not only that, the Promised Messiah attacked the fundamental doctrines of Christianity, the Trinity, Atonement and God-head of Jesus Christ. Above all. he proved from the gospels that Jesus was saved from death on the cross and that he died like all other prophets of God, a natural death at the good old age of 120 years and was buried at Srinagar, in Khanyar street, (Kashmir).

The Christian world was shocked at these new discoveries.

For, if it was proved that Jesus Christ did not die on the cross then the whole edifice of Christianity falls to the ground. So the clergy, from all the world over held a memorable conference in London (1894) to take stock of the position and devise ways and means to put a stop to the progress of the Ahmadiyya movement. It was attended by leading clergymen from all over the world. Lord Bishop of Gloucester, the Right Reverend Charles John Ellicot D.D. writes:

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"But perhaps the movement in Muhammadanism is the most striking. I learn from those who are experienced in these things that there is now a new kind of Mohammadanism showing itself in many parts of our empire in India, and even in our own island here at home. Mohammadanism now speaks with reverence of our blessed Lord and Master, but is not the less more intensely monotheistic than ever. It discards many of these usages which have made Mohammadanism hateful in our eyes, but the false prophet holds his place no less pre-eminently than before. Changes are plainly to be recognised but Mohammadanism is not the less aggressive, and alas to some minds among us, (God grant that they be not many), even additionally attractive".

(The official Report of the Missionary Conference, 1894, page 6)

## United opposition to the Promised Messiah.

The claim to Messiahship on the part of the Hazrat raised a storm of opposition against him. The Christian missionaries all the world over were full of indignation. The missionary Conference in London (1894) took a serious view of the Ahmaddiyya activities in the Punjab. Rev. Imad-ud-Din, in his book (Tazin-ul-Aqwal) accused the Hazrat of open rebellion against the British rule in India. Even Muslim clergy like Maulvi Muhammad Hussain of Batala, Leader of the Ahl-i-Hadis, not satisfied with his 'bull of excommunication' against the Promised Messiah used all his personal influence with British officials to poison their ears against him. The Civil and Military Gazette, Lahore a semi-official

organ of the Punjab Government wrote an article against the Promised Messiah (peace be on him). Hs warned the government that the Mirza Sahib's professions of loyalty might not be taken at their face value. It said that he could prove more dangerous than the Mahdi of Sudan.

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The Promised Messiah (peace be on him) did his level best to refute all the false accusations of his opponents but the opposition was daily on the increase and the attitude of the government was getting tough and it went a long way to encourage his opponents who devised many means to extirpate the Ahmadiyya Movement. But all opposition whether from official quarters or public platform proved futile and abortive. The cause of Ahmadiyyat flourished from day to day and from year to year. The number of converts to the movement was daily on the increase and the mission of Ahmad (peace be on him) kept steadily gaining ground.

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# God was with the Holy Prophet

(By the Promised Messiah)

The Holy Prophet (peace and blessings of Allah be with him) faced a critical situation on five occasions when his safety seemed to be in peril. Had he not been the true massenger of God he would have certainly perished : (1) The first occasion was when the disbelieving Qureish had laid siege to his house and taken vows to slay him on that day (2) the second occasion arose when a large party of the disbelievers reached the cave where the Holy Prophet (blessings of Allah and His peace be on him) had taken refuge together with Abu Bakr (Allah be pleased with him). (3) The third occasion was when the Holy Prophet (peace of Allah and His blessings be on him) was left alone in the battle at Uhd and the disbelievers made a cordon around him and attacked him with many swords, with not one proving decisive. It was a miracle indeed. (4) The fourth occasion was when a Jewess packed poison in the meat prepared for him ; it was very malignant and fatal and was adminstered in a havey dose. (5) The fifth extremely dangerous occasion was when Khusro Parvez, Shah of Persia, resolved to slay the Holy Prophet (peace and blessings of Allah be with him) and despatched soldiers to apprehend him.

It is thus evident that the escape of the Holy Prophet (peace of Allah and His blessings be with him) from all these threats and his victory over all these enemies constitute a powerful argument favoring his truthfulness and that God was indeed with him.

(Chashma-i-Maarifat P. 252 Marginal note)

Eng : A. G. Soofi.

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